THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

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DISCOURSE BY ELDER B. H. ROBERTS.

THE following remarks were made by Elder B. H. Roberts at the Tabernacle, Salt Lake City, April 26, 1896.

I will read part of the Epistle of Paul to the Thessalonians, commencing with the second chapter of the second epistle:—

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin shall be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work: only he who now letteth [hindereth] will let [hinder,] until he be taken out of the way.

And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming;

Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

And with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie:

That they might be damned who believed not the truth, but had pleasure in unrighteousness.

I have read this scripture for the reason that it bears upon a very important subject, and one with which the great latter-day work is intimately associated. It is a prophecy by the great Apostle of the Gentiles to the effect that before the coming of the day of the Lord Jesus when He should come in the glory of His Father to reward every man according to his works, the power of Lucifer should be manifested in the earth, and a power not of God should be exalted "above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God."

This is not the only prediction on the subject that the great Apostle left on record. It seemed to be almost constantly in his mind, and in almost every epistle which he wrote to the saints he says something about it. When returning from that great second mission of his, en route to Jerusalem by way of Ephesus he sent word to all the elders to be gathered together that he might address them. When meeting with them he charged them about their duties in presiding over the flock of Christ—a position given to them by the inspiration of the Holy Ghost; and he warned them to watch the flock of Christ, "for," said he, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves, shall men arise, speaking perverse things, to draw away disciples after them." You all remember the great admonition that he sent to his beloved Timothy, when he told him to be instant in season and out of season, to preach and expound, to warn and reprove and rebuke, with all long-suffering and righteousness; "for," said he, "the time will come when they will not endure sound doctrine; but after their own lusts will they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

And so the messages and warnings of this Apostle are burdened with predictions of a turning away from the truth and of the rising of a power called anti-christ in the world.

Nor are such predictions confined to the writings of Paul alone; but through all the letters, through all the biographies that make up the New Testament you will find reference to the same great theme, until one is driven to the conclusion, either that the children of men unto whom was committed that dispensation of the Gospel would be untrue to it, transgress the laws, change its ordinances, and break the everlasting covenant, or else that the great volume of inspired predictions concerning it must fall unfulfilled.

I make these remarks by way of an introduction to a subject I wish to discuss briefly, if I can obtain the liberty of the Spirit of the Lord; and I speak of this prophecy because there is underlying it a great fact with which the work of God in this dispensation has to deal.

During the last week the announcement has been made through the public press of several reasons why the Latter-day Saints cannot be fellowshiped as Christians by other Christian denominations. I think ten reasons in all are published why we cannot be held in fellowship with at least one of the prominent Christian sects. It is not my purpose on this occasion to undertake to review all of these reasons that are set forth. I

may be able only to consider one or two of them. But one of the reasons set forth why we cannot be accepted in fellowship with them as a Christian sect is because Mormonism, so-called, "unchurches" all Christian sects and denominations—by which I understand them to mean that we do not recognize them as possessed of the fulness of the Gospel of Jesus Christ and of the divine authority to administer its ordinances.

Our position with reference to this subject grows out of the fulfillment of these predictions of Holy Writ concerning the destruction of the Christian Church and of the universal apostasy from the Gospel; and, at least in a certain sense, I do not know but the position taken by the sect in question [the Presbyterian Church in Utah] upon this particular head is correct; for when the Prophet Joseph in secret prayer enquired of God which out of all the Christian churches He acknowledged as His Church, he was told that God acknowledged none of them—that the professors of religion drew near to Him with their lips, and with their mouths they honored Him, but their hearts were far from Him. So that we have, as I take it no right to complain when our Christian friends say that we "unchurch" them—that is, if they mean by that that we consider them as not having the fulness of the Gospel and divine authority to administer its ordinances. There is no occasion for being timid on this subject. The very existence of the Church of Jesus Christ of Latter-day Saints presupposes that the world had gone wrong, that the world had corrupted the Gospel of Jesus Christ and hence there was a necessity for the restoration of the Gospel, and a restoration of the Priesthood of God to administer in its ordinances and proclaim it to the world. If this had not been the condition of mankind before Mormonism, so called, had its existence, then there would be no place for the Church of Jesus Christ of Latter-day Saints. Again, the Lord has been very emphatic about this matter. In the revelation given as a preface to the Book of Doctrine and Covenants, after speaking of giving strength to the Prophet Joseph and his associates to bring forth the Book of Mormon and to translate it by the power of God, he says:—

> And also that those to whom these commandments were given, might have power to lay the foundation of this Church, and to bring it forth out of obscurity and out of darkness, the only true and living Church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively and not individually.

There is no half way ground here. The Lord clearly declares that this Church, which He had given His servants strength to organize, is the "only true and living Church upon the face of the whole earth."

Now, because we make this declaration our Christian friends take exceptions to our course, and look upon us as being exclusive, narrow, bigoted, and accuse us of 'unchurching" them. Well, we will have to bear the accusation of being narrow, and contracted, and bigoted; but this is the truth. If it is not true, let me repeat, Mormonism is a deception and a fraud, and is not what it pretends to be. But is Mormonism a Christian religion? If to accept the Lord Jesus Christ as God manifested in the flesh—if to accept Jesus Christ as the means by and through which we shall obtain salvation, and whose atonement was necessary to bring redemp-

tion to the children of men—if hope in Jesus Christ as a means of the resurrection and the power thereof, and through whose atonement we are not only set free from the transgression of our first parents, but through whom also we receive forgiveness of our sins on condition of obedience to the laws and ordinances of the Gospel—if to accept this thoroughly and altogether, constitutes a people Christian, then the Latter-day Saints have first right and claim to be considered Christians; for these doctrines concerning Christ we accept in their full height, and breadth, and depth, and we believe as fervently as any of them—aye, and more abundantly too—that there is no other name given among men whereby we can be saved, except the name of the Only Begotten Son of God, Jesus of Nazareth.

[TO BE CONTINUED.]

THE NORWEGIAN "MAYFLOWER."

IT is said history repeats itself, and this seems to find confirmation in the following little narrative of the first company of emigrants that left Norway direct to seek in the land of liberty an asylum where they could be free from oppressive and arbitrary laws.

During the early part of this century while Napoleon made himself master of continental Europe, the victorious British fleets made England the "Mistress of the seas." Napoleon closed the harbors of the continent against the ships of England. Denmark and Norway having a large commercial fleet were not slow to take advantage of this state of things, and their shipping merchants began rapidly to amass fortunes. Their gains were England's losses. She was not willing to let the carrying trade be snatched from her, and to prevent this she sent a fleet in 1807 to Copenhagen, captured all the Danish warships and made prizes of the Danish and Norwegian merchantmen.

A Norwegian by the name of Lars Larson was on board a ship thus captured by the English and he and all his fellow sailors were taken to England and kept prisoners of war for seven years. During this time he learned to speak English. After he was liberated in 1814 he was very kindly treated by a prominent Quaker lady, the widow Margaret Allen, mother of Joseph and William Allen who held important positions at the English court. He and his comrades became converted to the belief of the Quakers, and in 1816 they returned to Norway where they immediately commenced to make proselytes to their new faith. Two of them went to Christiania and made an unsuccessful attempt to establish a Quaker society there. Larson went back to his native city Stavanger and there he in company with three others laid the foundation of the first Quaker's society in his native country.

The civil authorities of Norway at that time were given to assume more authority than the law really gave them, and were very arbitrary: all dissenters from the Lutheran faith which was the state religion were more or less persecuted by the officers of the law. This persecution of the Quakers is especially a dark chapter in the modern history of Norway. Armed with a complaint from the priest of the parish the sheriff would

come and take the children by force from the Quaker parents and bring them to the priest who would baptize them into the Lutheran Church. The parents were compelled to let their children be confirmed in the state religion, and even the dead were taken out of their graves in order that they could be buried according to the rites of the Lutheran church.

This cruel persecution is a well proven fact. It gave the first impetus to the large number that have since left Norway and become very successful settlers in America. Here as at different times in many other countries the emigration had its origin in religious persecution.

In 1821 the Quakers in Stavanger sent two men, Kleng Person and Knud Olsen Eie, to America to examine the conditions there. They returned in 1824. Kleng Person's report was received with the greatest interest and many resolved to emigrate. Lars Larson, in whose house the first Quaker meeting in Norway had been held in 1816, undertook immediately to raise a company of emigrants. He succeeded in finding a sufficient number ready to go with him. Six men, heads of families, sold what few things they were possessed of and bought a sloop which had been built in Hardanger, for which they paid £360, and loaded it with iron. Though the six men owned shares in the sloop Lars Larson owned the most; understanding English and being a very able man besides he was put in charge of the expedition. He supervised the preparations for the voyage and engaged Lars Olson as captain and a Mr. Erickson for mate.

The little Norwegian "Mayflower" of the 19th century was named *Restaurationen*. On the anniversary of the American Independence, July 4, 1825, a brave little company consisting of 52 persons sailed out of the harbor of the old city Stavanger. They landed in New York on the second Sunday in October (Oct. 9) and then they numbered 53, Mrs. Lars Larson having given birth to a beautiful girl baby on the 2nd of September.

The voyage lasted 14 weeks and was both romantic and dangerous. They sailed through the Channel and anchored a few days in a little harbor named Lisett on the coast of England and remained there till the next day when they set sail on the broad Atlantic. They must either have lost their reckoning, or the captain was not well versed in navigation, or, perhaps, the winds had been unfavorable, for when next heard from they had drifted as far south as the Island Madeira. Close to Madeira they found a barrel of wine floating in the ocean. It had been a long time in the water, for it was completely covered with muscles and sea shells. Lars Larson went into the boat of the ship and sailed out to the barrel, but in putting the rope around it he came very nearly having his hand bitten off by a shark. The barrel was hoisted on deck and to celebrate the fortunate escape of their leader the good old Quakers, officers and passengers, had to taste the delicious contents of the stray barrel. The wine was very pleasant, but much stronger than they supposed and the consequence was that all got more or less under its influence. The ship drifted into the harbor of Madeira without hoisting the flag and without any one in command. Here the people feared it might be a ship infected with a contagious disease. A German on the quay cried out in a loud voice that if they did not hoist their colors a cannon already

aimed at them would be fired. A passenger found the flag and ran it up to the top of the mast thus averting their danger. A couple of officers from the custom house came on board and examined the ship. Much attention was shown to the company by the people of Madeira when it was learned that they had undertaken the journey across the ocean in this small vessel. The American Consul increased their stock of provisions, gave them an abundance of grapes, and invited the whole company to dinner. They stayed three days in Madeira and July 31 they started again on their way saluted by the cannons of the fort. They had been four weeks in reaching Madeira and for ten more weeks the frail little vessel had to battle with the fierce storms and angry waves of the wild Atlantic.

It caused quite a sensation in New York when these Norwegians who had dared to cross the ocean in so small a craft landed. Their reception by the authorities of New York was not very encouraging. It was ascertained that the sloop carried a heavier load and more passengers than the American laws permitted a ship of that size to carry and for this violation of Uncle Sam's laws the captain was arrested, and the sloop and lading taken possession of by the custom house officers.

Kleng Person had arrived in New York some time before the sloop-people and did what he could to help his countrymen. The Quakers in New York became very much interested in their co-religionists, and through their influence the court was convinced that there had been no intentional violation of law. The captain was set free, and the ship and lading given back to the owners. These Friends took the sloop-people to their own homes and furnished them both food and money, and when it was concluded best for the company to settle in the northern part of the state they raised the money to take them there. The Quakers showed that they were entitled to the name by which they have chosen to be called—Friends.

The company settled in Kendall Township, Orleans County, near the shores of Lake Ontario. A few years afterwards most of them moved to Illinois, also through the influence of Kleng Person who convinced them it was easier to cultivate the rich prairie lands of Illinois than to clear the dense forests covering the land on which they had settled in New York State.

The Puritans were persecuted in their old homes; the government sought to drive all dissenters within the pale of the established church; measures were taken to force upon them a hated form of worship, and severe penal laws were passed against those who should refuse to conform to the liturgy of episcopacy. The Puritans were men of strong convictions and rather than yield in matters of conscience to the constraints imposed by law they resolved to seek homes in the new world. In 1620 the famous "Mayflower" carried the exiled band of pilgrim fathers to the shores of New England which proved an asylum to them from religious persecution.

A little more than 200 years afterwards history almost repeats itself in the treatment of the Quakers in Norway. Like the Puritans they were persecuted in their native land, the state Church tried to drive them back

into its domain, the ordinances of that Church were forced upon them, and even their dead were not allowed to rest in peace. They also preferred to go to a land where they could worship God according to the dictates of their conscience and for this purpose a fearless little band of 52 souls risked themselves in the Norwegian "Mayflower" the *Restaurationen*.

The writer being married to a descendant of these Norwegian Pilgrims has often heard the incidents related and they are corroborated by Mr. R. Anderson, U.S. Senator, in a well written article on the Norwegian immigration, its causes and effects.

FACTS AND EVENTS.

The average height of clouds is from one and a half to two miles. On a very fine day they are often as high as four or five miles above our heads.

By the aid of the electric current, leather which took nearly a year to tan by the old process can now, it is claimed, be tanned in three to six weeks.

A white object of any size may be seen in sunlight at a distance of 17,250 times its diameter, an object a foot in diameter can be perceived at a distance of 17,250 feet.

The camel's foot is a soft cushion, peculiarly well adapted to the stones and gravel over which it is constantly walking. During a single journey through the Sahara, horses have worn out three sets of shoes, while the camel's feet are not even sore.

The owl has no motion in the eye, the globe of which is immovably fixed in its socket by a strong, elastic cartilaginous case; but, in order to compensate for the absence of motion in the eye, the owl is able to turn its head round in almost a circle without moving its body.

William Hallock, a professor of Physics at Columbia College, New York, announces that his method of making pictures of musical sounds by means of the camera has now been perfected. Such perfect results are obtained that the voice can be judged with absolute accuracy as to its quality and range without hearing it—merely by inspecting a series of photographs.

At the bottom of the sea a little south of the peninsula of Istria, in the Adriatic, the ruins of a city, thought to be Cissa, have been discovered. A diver, at the depth of eighty feet, found himself surrounded by ruined walls, the line of which he traced. He was able to distinguish the plan of the streets. The masonry was traced a distance of 100 feet, when he had to stop, as his diving cord would not allow him to go further.

After a vigorous discussion of that and kindred propositions, Congress has finally appropriated $75,000 for the purchase of a site and for commencing work on a government building in Salt Lake City. The members of Congress from Utah have worked diligently for this project, and have received effective aid from surrounding states, so much so that the Senate was a unit in insisting on the proposition when the House was disposed to strike it out. The labors of all who favored the clause will be duly appreciated by the people of Utah.

Strong glass plates are bored through by means of rotating brass tubes of the necessary diameter, which are filled with water during boring. To the water there is added finely pulverised emery. The boring cylinder is put into motion by means of a drill or bow drill. Weaker glass can be provided with holes in an easier manner by pressing a disk of wet clay upon the glass and making a hole through the clay of the width desired so that the glass is laid bare here. Then molten lead is poured into the hole and lead and glass drop down at once. This method is based upon the quick local heating of the glass whereby it obtains a circular crack the outline of which corresponds to the outline of the hole made in the clay.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 2, 1896.

RE-UNION OF CHRISTENDOM.

FROM time to time during late years the subject of Christian union has received considerable attention in the religious world, and the advantages of affecting such a condition have been freely discussed. While the proposition to unite is looked upon by many as being very desirable in every way, there are grave apprehensions in the minds of some as to the practicability of bringing the various churches to a unity. Just to what extent they should be joined together is a perplexing question. The idea of uniting in one church body, having but one head is not very widely approved. This kind of union seems to be considered by most of the advocates of the doctrine as neither possible nor desirable. What they look upon as a better plan is for the various sects not to have a unity of organization and doctrine, but merely a singleness of purpose, and to cease trying to tear each other down.

In connection with the subject of a re-union of churches in general, the uniting of the Church of England and the Roman Catholic Church as an initiatory move towards that object is receiving thoughtful consideration from those interested in these churches. It appears that the way sought to effect this union is to have the pope acknowledge the validity of Anglican orders, or in other words admit the genuineness of the authority claimed by the Church of England clergy. This, it seems, is equal to admitting that the pope is the proper source of authority in religious matters, and that the Anglican Church has been like an untractable child during all the years of its existence as a separate body, and now, seeing the error of its way, is half penitent and wants to be submissive enough to have its teachings approved or sanctioned by the parent church, but not to be under its restraint.

Infidelity, a common foe to all the Christian Churches, has probably done considerable to awaken their activity on the question of re-union and cause them to seek unity as a means of self-protection. Their division and strife have been the fruitful cause of unbelief, and to check its spread they are trying to remedy the evil by destroying its roots. That they are less disposed to fight each other may also be greatly attributed to the enlightenment of the age. People are becoming broader-minded in their views and are learning to look upon one another with more charity and fellowship than heretofore.

Whatever unity can be brought about between the various churches of Christendom may result in good by causing a more brotherly feeling to

exist among them; if this will be the case, it should be desirable that success may attend every effort to bring it about.

The Latter-day Saints acknowledge that the hand of Providence overrules all things in the affairs of men, and that anything done for the betterment of mankind is through the influence of a divine power working among the children of men for the accomplishment of the Almighty's purposes upon the earth. If a union among Christian sects takes place the Latter-day Saints will consider that the Lord has caused it to be done and they will look upon it as a step in the world's advancement. But even a complete re-union of all the Protestant churches with the mother church will not restore the condition that existed in the days of the ancient apostles, for long before the Reformation the Church had gone astray and had lost the powers of the Priesthood it originally enjoyed, and had nothing but a dead form left. Mankind will never learn the principles of true religion until they are willing to admit that there is no authority connected with the orthodox churches of the world, and to accept the doctrines of Christ as revealed from heaven in this age, and taught by the Latter-day Saints. Divine authority is not to be found in the Catholic Church nor in any other man-made system of religion. It can only be received through the Holy Priesthood, and that Priesthood is only conferred upon those who have rendered obedience to the requirements of the Gospel.

The world may not believe this and may demand proof for such assertion. The evidences are plentiful. Their own admission that signs no longer follow the believers is a clear and positive proof that the power of the Priesthood is not with them. Their teachings and practices show that they have departed from the true way; for these are not in accordance with the doctrines of Christ.

The Latter-day Saints not only teach scriptural doctrines, but in their Church the power of the Gospel is manifested by signs following the believers. The Holy Ghost is conferred by the laying on of hands, the sick are healed, the lame walk, the blind receive their sight, and all the miracles and gifts that accompanied the church in the days of the Savior are enjoyed in His Church to-day.

E. F. P.

RELEASE.—Elder Walter L. Webb has been honorably released from laboring as a Traveling Elder in the Sheffield Conference to return home. He left for home on the 20th of June.

SCOTTISH CONFERENCE NOTICE.—The Scottish Conference of the Latter-day Saints will be held at No. 11 Oxford Street, Gorbals, Glasgow, on Sunday July 19, 1895. Meetings will commence at 10 a.m., and 2 and 6 p.m.

CHELTENHAM CONFERENCE NOTICE.—The Cheltenham Conference of the Latter-day Saints will be held at No. 18 Regent Street, Cheltenham, on Sunday, August 2, 1896. Meetings will commence at 10:30 a.m., and 2:30 and 6:30 p.m.

A NOBLE LIFE.

THE subject of this little sketch was not known to many on this side of the Atlantic, though in Zion she had a large circle of acquaintances. There are no great exploits or brilliant feats to relate, nor many of such things as are generally considered necessary to make up the life of a heroine; still she was a heroine in the true meaning of the word, for her life was an unbroken chain of good works; and as long as genuine goodness, unflinching integrity, and unwavering faith and trust in the Lord are traits esteemed so highly by the Latter-day Saints so long will such lives as that here described be admired and held in the greatest veneration. We think that our readers will be interested in the history of one of the true mothers of Israel.

Sister Sarah Ann Peterson, wife of President Canute Peterson of the Sanpete Stake of Zion, was born in Kendall Township, Orleans County, New York, February 16, 1827. Her parents were Quakers. Her father, Cornelius Nelson, with his wife, Kari, and four children left Norway in 1825 to escape religious persecution. They were passengers in the little sloop *Restaurationen* which carried the first company of emigrants from that country direct to America. With the rest of the company which came across the ocean with them they settled near Lake Ontario. While she was still but a small child her father died. Her grand-uncle Kleng Person, had visited Illinois and was charmed with the fertile lands he found there, and he persuaded most of the Norwegians living in Kendall Township to move to that state. Her mother went with them. They took up land in La Salle County, and the family soon became prosperous.

The Nelson homestead became famed for its open-handed hospitality, and many a weary traveler rested under its friendly roof. This was in the days before the genus tramp had become so abundant. Mrs. Nelson was kindness itself, and always ready to help others. Often when the traveler had left his wet stockings at the hearth to dry she would wash and mend them while he slept, and the change effected in them would at times be so great that he would not know the pair he found in the morning! A training under such a mother could but leave its impression on the young girl, and loving-kindness and solicitude for the welfare of others became the leading traits of her character, and they were quite marked even when she was a girl. She was a general favorite with the family, and her pleasing manners and warm-hearted sympathy endeared her to all who became acquainted with her. When she afterwards left her home to gather with the Saints the young Mormon girl was held in kindly remembrance by many people. Thirty-four years later she visited the places so well known to her childhood. Going through a by-lane one day she overtook a poor blind woman whom she had often befriended in her young days. Calling her by name in the old familiar way, the blind woman over-joyed turned round and said: "Is it possible that Sarah Nelson has come back?" She did not know that Sister Peterson was in the neighborhood.

When she was fourteen years of age some Latter-day Saint Elders

visited the Norwegian Settlement and quite a number joined the Church. Mrs. Nelson was quite fond of some of those who belonged to the Church, but being a Quaker she could not see the necessity of baptism. She did not hinder her daughter, however, when she became convinced of the truth of the Gospel, from being baptized. Sister Peterson joined the Church at the time when persecution was raging in the state against the Saints, and they were driven fro m Nauvoo. All manner of lies and false rumors con cerning them were in circulation, but believing the Gospel with her whole heart nothing could deter her from casting her lot with the people of God.

In 1849 most of the Saints in that neighborhood left to gather with the body of the Church. Now came the great trial of her life. The counsel to the Saints was to gather. She knew that only in the meetings of the Saints could she receive spiritual food; nearly all those who remained who had been members of the Church were tainted with Strangism and apostasy; to remain would be spiritual starvation; but on the other hand the Saints had been driven out into a desert and nothing but the wildest rumors respecting their fate was passing from mouth to mouth, she had a good home, and she loved her folks with an affection so strong as but few are capable of feeling. What should she do? She sought the Lord earnestly to guide her to choose the right. Her answer was in the words of Jesus: "He that loveth father or mother more than me is not worthy of me." This made her part clear to her; but it was nevertheless an excruciating ordeal for her to bid her loved ones good-by. Her mother asked the blessings of the Lord to follow her.

The company with which she went traveled with teams across the states of Illinois and Iowa to Council Bluffs where the companies were fitting out for the journey across the plains. It was a slow way of traveling, and it took weeks to go the same distance that now is passed over in the course of a day and night in the cars. Before reaching the Missouri River cholera broke out in the camp. Among those attacked was Sister Peterson, who became dangerously sick, the sisters did all possible for her, but she was rapidly growing worse. She had no relatives in the train. When Canute Peterson who was along in the company heard how sick she was he was deeply affected. He had known her from her childhood, and after his mother died he had been treated in her mother's home as if he had been one of the family. He thought of the great sacrifices she had made for the Gospel's sake; and then how her family would be shocked to hear of her death. He went down into a grove of trees by the river side and there wrestled with the Lord in earnest prayer. He received a marvelous answer to his prayer. The Spirit of God came upon him in a manner he had never before experienced. He felt that the gift of healing had been bestowed upon him, and without allowing his thoughts to be directed upon any other subject he went straight up to the wagon where Sister Peterson was lying, and as there were several sisters in the wagon he could not enter it, but put his hand under the wagon cover and laid it upon her head and in the name of the Lord rebuked the disease and commanded it to leave her. Her groaning ceased, the cramping and pain left her immediately, and within an hour she was up and trying to help others

who were sick. She said in telling her experience on this occasion, that as soon as she felt his hand upon her head she knew whose it was although she could not see him, and she felt a power thrill through her whole system removing her intense suffering at once. It was a great testimony to her that the signs follow those that believe.

During the short time of her sickness Brother Peterson learned how much she was to him. They were not engaged. Her pleasant manners had always charmed him; her integrity to her faith had won his admiration, and he looked upon her as almost a superior being: she had been deeply touched by the love she had witnessed between him and his invalid mother, and by his dutiful course in bending every energy towards earning means for her support, a responsibility that fell on him when he was hardly in his teens, after his father's death; and her esteem for him had been heightened when he had filled an honorable mission to a neighboring state. Entertaining such feelings toward each other, and circumstanced as they were, it is but natural that these feelings should ripen into the stronger feeling of love. Many suitors had sought to gain the winsome girl, but none had been able to strike a responsive chord in her heart until Canute Peterson told her of his love. He had nothing to offer her but his honest heart, but she knew that that was beyond price to her. They were married at Council Bluffs by Apostle Orson Hyde, and they spent their honeymoon crossing the almost trackless plains which lay between Missouri and Salt Lake City. They arrived in Salt Lake City October 25, 1849. They moved into the old Fort, and here was born their first son the year after.

In 1851 they moved to Lehi and were among the first settlers who located at that place. The next year was spent in clearing the land and building a little house, and then Brother Peterson received a call to go to Norway on a mission. His labors had been hitherto directed to making a home for his wife and child. There was no money in circulation, and he had none either to take him to his field of labor or to leave for their support during his absence. The thought of leaving her in a place just being settled and without any relatives or any of the friends that had come with them across the plains was particularly trying to him; but his wife was ready to make another sacrifice for the sake of the Gospel, which was first of all to her, and encouraged him to go where his duty pointed, and she assisted him in making preparations for the journey.

She did feel lonesome when he had gone. Rumor had it that he would be gone seven years. He was not gone as long as that, but a little daughter born some months after his leaving home was able to read fluently in the first reader when he returned. Sister Peterson was blessed in having many friends, and they were a great comfort to her.

During her husband's absence an Indian war broke out in Utah County, and the few settlers at Lehi moved together for protection. Sister Peterson and Sister Kearns, whose husband was laboring as a missionary on the Sandwich Islands, moved into a little house which they occupied together. They found much comfort in each other's society and a strong attachment sprang up between them and also between their children. When their husbands returned they became almost like David and Jona-

than. It was interesting to hear Sister Peterson relate their experiences during this trying period. When exciting news had been received of the depredations of the Indians in the neighborhood it caused them many sleepless nights. The footstep of a passer-by or the tramping of roaming cattle would fill them with anxiety; any unusual noise in the stillness of the night would startle them. If one of them should fall asleep the other would be sure to be on guard.

Sister Peterson also passed through the grasshopper war during the time her husband was away. While so many families had to live on roots and greens not being able to procure flour, she and her children never lacked bread. She felt the Lord provided for her and it filled her with deep gratitude to Him.

It was a happy meeting when her husband returned. She was proud and thankful that he had accomplished an honorable and successful mission to the land of her forefathers, and had brought a large company of Saints back with him. He had gone literally without purse or scrip and the Lord had marvellously opened the way for him. He found that she had been a splendid manager, for she had not only sustained herself and her children, but was in a much better condition financially than when he left.

After his return Brother Peterson worked hard to make his family comfortable, and the Lord prospered him. He also spent much time in the ministry, being called to act as counselor to Bishop Evans of Lehi. In those early days there were no railroads and all travel and freighting were done with teams. As Brother Peterson was so well known to the Scandinavians, and living only a day's travel from Salt Lake City, his place became a convenient point for them to stop both going to and returning from the city and hundreds received a welcome under his hospitable roof. Sister Peterson had the peculiar knack of making people feel entirely at home when they were her guests.

In 1867 her husband was called to be bishop of Ephraim. Again she had to bid good-bye to a host of dear friends and help her husband begin a new home. This she did cheerfully. Soon after her arrival at Ephraim the sisters chose her to preside over the Relief Society there. From this time began her public career as a leader among the sisters in charitable works, and this was continued till her death—nearly thirty years.

Under her able management this society became very prosperous. Nearly all the women in Ephraim were enrolled as members. The poor were looked after and the sisters would take turns to watch over and nurse the sick. Besides this the prime object of the society the sisters built a hall of their own in which they held their meetings; these were almost as the love feasts of old, a sisterly affection binding all the members together. When the Manti Temple was building, the society made large donations toward its erection. When the First Presidency counseled the people to store up grain for a time of need this society stored up many hundred bushels of wheat. Considerable means were also furnished missionaries to take them on their way and to their families at home. All was raised through small contributions.

Shortly after she had become President of this society great exertions were made by the Saints to gather the poor from the old countries. Several thousand dollars were collected in Ephraim alone for this purpose. Sister Peterson and the sisters devised a scheme as novel as it was unique, to raise means for this worthy object. The members of the society agreed among themselves that they would donate all the eggs their hens should lay on Sundays for the purpose of emigrating the poor. This was carried out for many years and some of the other settlements followed the example of the good sisters of Ephraim. It looked as if the chickens entered into the spirit of the thing for they seemed to lay more eggs on Sunday than on any other day in the week! Hundreds of dollars were raised in this way and many a poor Saint owes his deliverance from Babylon to the eggs deposited on Sunday by the feathered layers.

When the Sanpete Stake was organized, in 1877, Bishop Canute Peterson was appointed to preside over it. Sister Peterson was made counselor to Sister M. A. P. Hyde, the president of the Relief Societies in that stake. Her sphere of action had now become enlarged, but she found time to attend to her duties and she performed them faithfully. With her husband she often visited the different towns in the stake and she would meet with the members of the various societies. Her presence was always hailed with delight by the sisters, her counsel was highly valued, and her influence for good over them was very great.

Sister Peterson was a loving mother and an affectionate wife. She was the mother of nine children of whom two daughters and five sons survive her. She and her husband had known each other since they were children. The love which united their hearts in early life grew stronger and stronger during forty seven years' companionship in married life. It made them inseparable in life, it will make them one through all eternity. They were both firm believers in all the principles of the Gospel, and she sustained her husband faithfully in yielding obedience to them. Her course in all the conditions of life, and especially in the family relation, was a most judicious and exemplary one. She showed her faith in her works.

Last winter she had a severe attack of sickness from which she never entirely recovered. She bore her suffering with saint-like fortitude and patience. Though afflicted with an incurable disease she tried to keep this fact from the knowledge of her loved ones, that she might spare them the pain the discovery of this would cause them, and even under these circumstances she had comforting and encouraging words for others. Her youngest son had been called to go to Norway on a mission; seeing his mother so sick he told her he would get his mission postponed until she was better. "No, my son," said this noble woman, "go and do your duty and obey the Lord's call. If we do not meet again here on earth we shall in heaven." She lived only a little more than a week after he left. On the 20th of May this year her gentle spirit took its flight from its earthly tabernacle, and returned to Him who gave it.

Sister Peterson was an industrious and economical housewife. It was a mystery how she accomplished so much. She never seemed hurried and she was never too busy to render a service to others. Her husband loved

to hear her read, and they often found time to enjoy the papers or some good book together. She was an excellent nurse. How welcome she was in the sick-room! None could make the pillow so soft, none could make the food so palatable, and none could make the sick forget their suffering like she could. How many nights she has spent at the sick bed of others! Her husband gently remonstrating would say, "They are wearing out my Sarah." She had a genial and happy disposition. She would discover a bright side to all the happenings of life. She had studied and learned well the lesson of acknowledging the hand of the Lord in all things. Sunshine or storm, joy or sorrow, prosperity or adversity, all inspired her with gratitude and submission to the good Father. She had a remarkable power to imbue others with the same cheerful hopefulness which she felt. Wherever she went she filled the house with sunshine. Her life was a beautiful one. She lived for the happiness of others and in doing this she found the key to true happiness herself.

Brother C. C. A. Christensen who was well acquainted with her for nearly forty years writes to *Bikuben*: "In my opinion Sister Peterson came as near to perfection as it is possible for mortals to do. She was noble-minded, self-sacrificing, and unselfish, free from vanity, diligent, and God-fearing, saving toward herself, but liberal to the needy; and her greatest pleasure was to do good to others and ameliorate their sufferings."

The Ephraim *Enterprise* says: "The funeral services were held in the Tabernacle Friday, May 22. People from all parts of the state who knew and loved the deceased were present to pay their last sad tribute of respect to the departed sister. Feeling addresses were made by Apostles Lyman and Smith and many others who spoke of the noble character of the deceased, and eulogized her for the grand work she had done for humanity. The funeral procession was the largest ever seen in this city."

The Tabernacle was tastefully decorated with white crepe and flowers. The coffin was also white and covered with flowers and other tokens of the love and respect she had won. At the foot of the coffin was an inscription encircled with beautiful flowers which in a few words sums up the pretty story of her life:

"Faith, hope, and charity were in her soul combined
And noble deeds like lovely flowers through all her life entwined,
She now has left us, but has only gone to rest,
And with the Saints in Paradise is happy and is blest."

UTAH NEWS.

(Summarized from the papers of the State.)

Utah has 3,000,000 acres of arable lands, watered by 1,000 miles of canals. One canal that of Bear river, cost $2,000,000. The irrigated lands produce annually 6,000,000 bushels of grains. There are over 3,000,000 cattle; and the mines in twenty years have produced $150,000,000 in gold and silver.

Prof. Marcus E. Jones, who was in Provo on the 12th and 13th of May, making an examination of the coal mine in Rock Canyon belonging to Messrs. Kellogg and Barton, has reported most favorably on the property, and asserts that anthracite coal equal to the